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THEOSOPHY AND MODERN THOUGHT. By G. Jinrajadasa. Theosophy and Life's Deeper Problems; Universal Text-books of Religion and Morals; New India Political Pamphlets. Theosophical Publishing House, Adyar, Madras, India. 1915, 1916.

In the midst of a war that has resolved itself into a contest between democracy and aristocracy, not only international but intranational, thoughtful men should not forget the democracy of the spirit as inclusive of all the democracies—political, intellectual, social, religious, etc. Hence one should regard it as a duty and a privilege to welcome all attempts of the cults “without the law” to justify themselves before the bar of intelligent world opinion. And this holds true with regard to our attitude toward the Theosophical movement under the devoted heroic leadership of Miss Annie Besant. *Theosophy and Modern Thought* strives to show the theosophical statement of the problems of heredity, of “History on the Light of Reincarnation,” of the “Basis of Art Expression,” of the “Search for Reality.” The lecture on hereditary is a rather clever attempt to show that Mendelism can be stated in the language of theosophy by using Bateson's theory of the “release” of faculty. The author does not see that the Christian doctrine of the “release” of the Spirit by means of the sacrifice and resurrection of Christ includes all that theosophy contends for and much besides; that Plato's “ideas” are still the most classical expression of the theory of “archetypes”; no help is afforded us by the blank statement (p. 63) that “Kant and Fichte, Hegel and Schopenhauer,” are “ancient Indian philosophers reborn.” Nevertheless it is good to have a cult deal generously with the highest science, philosophy, and religion of the day, and attempt to ally itself with the best instead of depreciating it.

Miss Besant's booklet deals with God, Man, Right and Wrong, Brotherhood. Unquestionably some of the best insights into the immanence of God are to be found, scattered throughout an immense deal of chaff, in the writings of the Hindu sage—for instance this one: “I establish this universe with a portion of myself, and I remain.” This is a fine expression of nature as God instrumental. The fascinating parallel on page 38 between hunger for “another meal” and the Law of Reincarnation is a good

type of theosophical thinking. It would appear that our physical hunger can best be satisfied at an ideal home : so in the Christian theory, heaven is our true home, and we need the "spiritual body" wherewith to enjoy blessedness instead of going through the tread-mill of reincarnation. However, everyone to his taste ! The book is worth reading if only for this sentence: "If you want advice and ask : 'Shall I disobey the customary law, and go my own way?'—then wait. The wanting of advice is the sign that the Spirit in you has not yet spoken with the compelling voice that you ought to obey."

It is a pleasure to see Miss Besant fighting against the caste system with the weapons that can reach the Hindu mind ; nor can her teaching be improved upon when she insists that true democracy means leveling up and not leveling down.

The "pamphlets" and "text-books" serve a useful purpose in awakening interest in the Theosophical movement, which undoubtedly emphasizes some aspects of truth often overlooked by many ultra-timid teachers of Christian doctrine and occidental democracy.

T. P. BAILEY.

THE PROSECUTION OF JESUS : ITS DATE, HISTORY AND LEGALITY. BY Richard Wellington Husband : Princeton University Press. 1916. Pp. 302.

In this careful piece of work Professor Husband, of Dartmouth, subjects the gospel records to a searching study in the light of Jewish and Roman legal procedure. It is interesting to note that his critical sifting of the four accounts reaches results closer to Mark, Luke, and John than to Matthew. His finding of John's account of the arrest of Jesus to be the most likely seems to lend color to the conservative belief that the Fourth Gospel contains material furnished by an eye-witness.

A summary of the author's conclusions (pp. 279-262) may be found interesting :—

"The trial and crucifixion occurred on Friday, April 3, A.D. 33. . . . The arrest took place about midnight, and was effected by the regular police force, commonly called 'officers of the Jews,' but sometimes named 'servants.' . . . The Romans were not concerned in the arrest. . . . The hearing (by the Sanhedrin) was comparable to grand jury proceedings, held for